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Kashmirí Riddles.—By the REV. J. HINTON KNOWLES, F. R. G. S.,
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Riddles almost as much as Proverbs help to discover the wit and genius of a people, “and open up to us their real speech.”

The following pages contain nearly all the riddles now extant in the valley of Kashmir proper. They have been collected from various sources. The Pandit, the Musalmán, the learned, the ignorant, the townsman, the peasant have all contributed their twos or threes. This will account for the slight differences in some of the words. The language differs more or less in every *pargana*.

The exceedingly local character of the collection will not fail to be noticed.

A few notes have been interspersed in the hope that they will interest some readers. The romanizing is on the plan followed in the “Dictionary of Kashmirí Proverbs and Sayings.”

The Roman-Kashmírí alphabet.

A a pronounced as *a* in woman.
A á pronounced as *a* in art.
Ai ai pronounced as *ai* in aisle.
Au au pronounced as *ou* in our.
B b pronounced as *b* in but.
Ch ch pronounced as *ch* in church.
D d pronounced as *d* in dew,—the
point of the tongue is pressed
on the upper fore-teeth.

Ḍ ḍ pronounced as *d* in bad,—the
point of the tongue is struck
back on the palate.
E e pronounced as *e* in there.
Ē ē pronounced as *e* in pet.
F f pronounced as *f* in find,—the
English *f* is only sounded
(and then very badly), in
the middle or at the end of

a word. If it occurs at the commencement of a word it is most distinctly and invariably turned into *ph*.

G *g* pronounced as *g* in *go*. The Arabic letter *ghain* (*gh*) with its peculiar guttural sound is seldom heard in pure Kashmíri.

H *h* pronounced as *h* in *house*.

I *i* is a kind of half *i*. I hear that there is something analogous to this to be found in Russian and is written in that language as *j*.

I *í* pronounced as *i* in *police*.

J *j* pronounced as *j* in *just*.

K *k* pronounced as *k* in *kettle*.

Kh *kh* pronounced as *ch* in the Scotch and Irish *loch* or the final *ch* of the German *schach* and *buch*. This *kh* (*khe*) is generally ignored by the true Kashmíri.

L *l* pronounced as *l* in *lane*.

M *m* pronounced as *m* in *man*.

N *n* pronounced as *n* in *noon*.

N *n* pronounced as *n* in the French *sans*, *bon*.

O *o* pronounced as *o* in *no*.

P *p* pronounced as *p* in *paint*.

Ph *ph* pronounced similar to *ph* in *phlegm*.

R *r* pronounced as *r* in *ran*. A Scotchman's *r* is perhaps not met with in pure Kashmíri.

S *s* pronounced as *s* in *sin*.

Sh *sh* pronounced as *sh* in *shine*.

T *t* pronounced as *t* in *take*—the point of the tongue is pressed on the upper fore-teeth.

Ṭ *ṭ* pronounced as *t* in *tub*—the point of the tongue is pressed back on the palate.

Ts *ts* pronounced as *ts* in *gets*.

U *u* pronounced as *o* in *top*.

U̇ *ú* pronounced as *u* in *rule*.

V } *v* *w* both pronounced like
W } something between the English *v* and *w*.

Y *y* pronounced as *y* in *year*.

Z *z* pronounced as *z* in *zeal*.

Chh, gh, kh, ph, th, ṭh, and tsh are respectively the aspirates of *ch*, *g*, *k*, *p*, *t*, *ṭ*, and *ts*, and are pronounced as one letter.

In addition to the above there is a sound which is something like a very short *i*; it is frequently the sign of the instrumental case. In the Roman character this sound will be represented by the simple letter *i*; and in order that this *i* may always appear the final *he* (*há*, *e mukh-tafí*) has always been written.

1, *Akhá chhēm wudahnání*;

Yad kaḍit Yamrázání.

Wustád khutus wulahmaní,

Pur karit karanas chhēní.

I have a bare-headed woman,

With a (lit. putting out her) stomach like Rájá Yam,

Her master climbed over her (or on her) like a thief,
And emptied her stomach.

ANS. *Kondah*, a brick-kiln.

Yam, Yama, the regent of the realms of death.

2, *Damah rust kus ásih ?*

Thamah rust kus ásih ?

What is that without a covering ?

What is that without a pillar, (i. e. support) ?

ANS. *Daryá tah ásmán*, the river and the sky.

3, *Aḍ tṣuṭ tah machámah khos.*

Half a bread and a bowl of *machámah*.

ANS. *Zún tah sitárah*, the (half) moon and stars.

Machámah, a dish eaten by Kashmírís consisting of rice, vegetables, raisins, colouring matter, and sugar.

Khos, a cup shaped like a bowl, either of copper, iron, or brass. The Musalmán's *khos* is much larger than the Hindú's. The latter does not eat rice out of this vessel.

4, *Mámas chánis nukrih raz.*

A rope on your uncle's nose.

ANS. *Tol*, a contrivance consisting of a long wooden pole, so placed upon another fixed perpendicular pole, that one end shall be nearly equal in weight to the other end, with a vessel full of water. It is employed in raising water out of a stream for irrigation.

The only reason I can find for using the word 'uncle' here or in No. 81, or the word 'aunt' as in Nos. 14, 22, is that to quote one's parents in such a connection would be thought disrespectful.

5, *Gudaḥ khats gormáj tṣor lachh hēt.*

Patah khut Malah Sharák tul tah tarák hēt.

First rose up the *gurú's* wife with four *lakhs* (of bodies).

Then arose *Sharák* the Mullá and took and lifted up his axe (at her).

ANS. *Zún sitárah tah áftáb*, the moon, the stars, and the sun.

Sharák is a very uncommon name in the valley. In olden days it was more popular.

6, *Shistravis mahanivis gásuv phëran.*

A grass *phëran* to an iron man.

ANS. *Yindartul tah kanarih*, the part of the spinning-wheel corresponding to the distaff—and that on which the little wheel of the spinning-wheel rests.

The *kanarih* rests on a little cushion of plaited grass.

Phëran (*pírāhan*, Pers.) a long robe resembling a very full night-gown, worn by Kashmírís.

7, *Sunah sandis dabas, rupah sund thón,*

Yus tath wáte, suí pahalwán.

A golden box with a silver lid ;

He who can shut it is a brave fellow.

ANS. *Zamín tah ásmán*, the earth and sky.

8, *Káv ~~aus kruhuk~~ tah wáwah suét daks ; tulah chhum lut tai mulah chhum gub.*

The crow was black and it will shake with the wind ; its weight is light and its price is heavy.

ANS. *Gund*, a tuft of heron's feathers with which the bridegroom is adorned for the wedding. As many as three hundred feathers are sometimes worn, and as much as one rupee has been given for a feather. Rich people keep them hanging from the ceilings of their rooms from fear of the cat ; but poor people can only afford to hire them.

9, *Tilahwán nēchivis sunah sund tyuk.*

A golden *fiká* on (the face of) an oilman's son.

ANS. *Dazawun tsong* (*díwá*, Sansk.), a lighted lamp.

10, *Phát Máj bihit tah Phati kúr natsán.*

Mother *Phát* is sitting down, and the daughter *Phatah* is dancing.

ANS. *Kuí tah don* the pot in which the butter is churned and the stick with which it is churned. Cf. Nos. 30, 34.

The Kashmíri has a very ingenious way of making butter. When the milk is ready for churning, it is poured into a big vessel, in the cover of which there is a hole. In this hole a stick is placed. The part of the stick which is inside the vessel is thick, and the part outside the cover is thin. To this thin part a piece of string is attached, and the ends of it the man, or the woman, hold in their hands, and putting one foot upon the cover to steady it, twirl about the stick with the string, first pulling one end then the other till the butter is prepared. A slightly different custom prevails in India.

Phát and *Phatah* are Kashmíri proper names.

11, *Das, das karawun dáí chhukho ;*

Bēbih khos tah mēhmán chhukho ;

Patakini yať tah král chhukho ;

Athih lúr tah piyádah chhukho ;

Bronťhkani basam tah saxiyás chhukho ;

Shēstrou phēran tak khāx chhukho ;
Tak garah garah pādshāh chhukho ;
 Making a noise, you are a god ;
 A cup in your lap, you are a guest ;
 A basket on your back, you are a potter ;
 A stick in your hand, you are a messenger ;
 Ashes before you, you are a *sannyāsi* ;
 An iron garment over you, you are a blacksmith ;
 You are a king in every house.

Ans. *Graṭṭah*, a handmill.

Dái is esteemed as a god in the house and sometimes worshipped.
 Cf. *Panjab Notes and Queries*, Vol. III, 84.

The *cup in the lap*, i. e., the hole in the upper mill-stone (called *auhuk*) in which the grain is placed.

Yaṭ a cone-shaped basket used by potters for carrying their wares to the market. The hole into which the handle of the upper mill-stone fits (*gud*) is supposed to be like this.

A *stick in your hand*, refers to this handle, called *dárun* in *Kashmíri*.

The *ashes* of course refer to the dust that gathers before the mill-stone.

The *garment of iron*, i. e., the upper mill-stone.

12, *Sará ausum ; sará xusum ; sarav khutah bud ;*
Manz wātis nah to phul aud.

I've got a tank ; I've got a tank ; it is greater than other tanks ;
 And yet it will not contain half a sesame flower.

Ans. *Bab*, a nipple, an udder.

Tel phul is the *Sesamum orientale*.

This is also a proverb and quoted concerning a big, fat, man—with no brains.

13, *Herih wutsh hakar bunah raṭ sháṭhan.*

A log of wood descended from above and was stopped (lit. seized) by the sand.

Ans. *Kangú*, a (man's) comb, (stopped by tangled hair).

14, *Saras andar mámani piyáyh ;*
Wadaviṭh gás, sup hēniṭh áyih.

Aunt gave birth to a child in the lake ;

We went to congratulate her and she came to bite us.

Ans. *Pambah lukhar*, the nut-case of the *Euryale ferox*, an aquatic plant, the seeds of which are eaten by the natives of the valley. Its broad, round, leaf lies on the water like that of the lotus, its

upper surface being in no way remarkable, whilst below it is covered with numerous, hard, sharp, and hooked *spicula*, with which the natives often prick themselves, when gathering the seeds.

Mámani, mother's brother's wife.

15, *Treh nanih ; treh khanih ; treh sávēnih*.

Three are naked; three are coverlets; three are *parda-nishin* women.

ANS. *Kong-posh*, a saffron flower.

16, *Phulmut guláb tah tsatán nah kanh*,

The rose has bloomed and nobody cuts it.

ANS. (Hindús) *Siriyih*, } The Sun.
(Musalmáns) *Aftáb*, }

17, *Múmut murdah tah wadán nah kanh*.

The man has died, and nobody weeps.

ANS. *Lar*, a house.

A house is here compared to a man. It is said to be dead when its inhabitants are asleep or absent.

The idiom is peculiar—literally it is 'a dead man has died.'

18, *Watharamut watharun shungán nah kanh*.

The bed has been spread and nobody lies (or sleeps) on it.

ANS. *Tulah-katur*, ice on the surface of water.

19, *Dar gayá, darbár gryá ;*

Ab díshit mar gayá.

It went to court, it went to court ;

(And) on seeing the water it died.

ANS. *Kágaz* (*Kághaz*, Pers.) paper.

An impromptu riddle on seeing a court *munshí* drop his papers into the river as he crossed over the bridge to the court.

20, *Wahá dúris mahah wawem ;*

Kálah wuchham, pagah nah kunih.

I sowed *mahá* in a field of air ;

Yesterday I saw it, but to-morrow it is nowhere.

ANS. *Tórákdár rát*, a starry night.

Mahá (Hindúst. *másh*), *Phaseolus max* or *radiatus*. *Mahah* is the objective form.

21, *Laṭih rust mewah kyah ?*

What fruit is it without a tail ?

ANS. *Thúl tah nún*, egg and salt.

22, *Aḍ gaz mámanih ḍoḍ gaz púts.*

A veil one and a half yard long for my aunt who is only half a yard high.

Ans. *Sutṣan tah panahdáv*, needle and thread.

Púts, is the long piece of cotton cloth thrown over the head and allowed to hang down the back of the Kashmíri woman.

23, *Bar dít khar natṣán.*

Shutting the door the ass dances.

Ans. *Graṭṭah*, a mill.

Asses, I believe, run about and kick up their heels when they bray. The noise of the mill in motion is supposed to resemble them.

This is a proverb also, and is frequently quoted concerning the man who is full of words in his house, while outside he does nothing.

24, *Darakhtí jámwará ; darakhtas chhuh nah bihán*

Bachih kashí beshumár ; pháh chhuk nah zah dnuán.

It is a tree-bird (i. e., has wings) ; it does not sit on a tree ;

It has young without number ; it never hatches them.

Ans. *Gád*, a fish.

25, *Kuṭhkuṭháliye, kuṭ khatṣáyikhai ; mukhtah yaḍ barthai, mugal tūpi dītṭhai.*

O woman, you ascended to the second storey, filled your stomach with pearls, and wore a hat like a Mughal.

Ans. *Dánas pēth dekchih*, (*degchí*, Pers.), a saucepan (of rice) on the hearth.

Kuṭhkuṭhálēni, ancient Kashmíri for a very respectable woman, who generally sat in the *kuṭh* or *kuṭ*.

Kuṭ, the floor or floors between the ground-floor and the topmost floor of the house.

The bubbling boiling rice resembles pearls.

Mugal tūpi = *kuláh-i-mughal*.

26, *Dár dít hár natṣán.*

Shutting the window the starling dances.

Ans. *Yindar*, spinning-wheel.

27, *Akahlad malare phakahlad poni ;*

Yētiḥ byuṭh dindár, tatih byuṭh woni.

Stinking water in a foul water-pot ;

Where the religious man sits, there sits the *baniyá*.

Ans. *Gurguri*, a smoking pipe of brass or copper (the *huqqa*).

Malar, a big earthen water vessel holding between twenty-five and thirty *sers* of water.

Poni, water. This word is used only by the Hindús. The Musalmáns invariably say *áb*.

Woni, the shop-keeper is regarded by the people as the incarnation of all evil, and is therefore quoted here as the opposite of the *díndár* man. Kashmírís have a saying:—*Woni chhuí poni kisarih tali*, the shopkeeper is like water covered over with rice-chaff.

28, *Dulámih, ðulámih mahanivyo, nar tih chhai nāh zang,*
Máz chon khandahákar, aḍij cháni rang.

O round man without arms or legs,

Your flesh is like sweetmeat, your bones are coloured.

Ans. *Kharbuz* (Pers. *kharbuza*), a musk melon, which is grown in great quantities all over the valley. It ripens about August.

29, *Sunah sandis tálawas, rupah sanzah lanje.*

Ārifan dup Zārifas “yimah kami ganje?”

Silver branches stretched across (lit. to a) a golden ceiling.

Ārif said to Zārif, “Who tied them?”

Ans. *Zalariḥ sund zál*, a spider's web.

Ārif and *Zārif* are corruptions of the Arabic *Ārif* (wise) and *Zaríf* (witty). The names are most uncommon in the valley. I only know of *Ārif Bánd* (Hindúst. *Bhánd*) an actor.

30, *Yēdriḥ manz wāv kas?*

Shan rētan ráj kas?

Who has the wind in the winter?

Who has the rule for six months only?

Ans. *Kul*, a tree.

Trees in Kashmir flourish for six months only. The remaining half of the year they are bare and are supposed to feel the wind.

31, *Wanai zāv, wanai piyāv;*

Wanai wasit, natṣaniḥ drāv.

It was born in the jungle; it gave birth in the jungle;

On coming from the jungle, it went out to dance.

Ans. *Don*, the stick with which the butter is churned. *Vide ante* Nos. 10, 81.

32, *Wuzul piyádah harámzadah.*

A rascally red messenger.

Ans. *Maratṣawángun*, red pepper.

This pepper grows in the valley, and is a very favourite spice with the people. It is compared with the *piyádah*, because it sometimes

makes people "smart for it." *Piyádahs* are those who "look up" the Government debtors now and again.

Harámzádah is here translated as a term of abuse as intended.

33, *Tsuh zungú, tsudaháh zungú, uk zungú kulis pēṭh;*

Tasund máz pádsháhan mungú. Tíman tran chhuh kunuí náv.

Of four feet, of fourteen feet, of one foot up in a tree;

Its flesh is liked by kings. There's only one name to the three.

ANS. *Khar* an ass, *khar* an insect, and *khar* (or more properly *kharbuzah*) a musk melon.

34, *Saras andar paliyárih haná.*

A little hedge in (or round) the lake.

ANS. *Achharwál*, eyelash.

The eye is often likened to ponds and lakes. Cf. Canticles vii, 4. The simile well sets forth the appearance of a large, clear liquid.

35, *Saras andar kájiwatah haná.*

A little pestle in the lake.

ANS. *Lár*, a cucumber.

An immense number of cucumbers, melons, and tomatoes are raised on the gardens that float on the lake near Srínagar. For a good description of these floating gardens cf. *Moorcroft's Travels*.

36, *Saras andar wukhlah haná.*

A little mortar in the lake.

ANS. *Hēndawēnd*, a water-melon.

37, *Saras andar lorih haná.*

A little stick in the lake.

ANS. *Nadur*, the stalk of the lotus (*Nilumbium speciosum*).

It grows abundantly in the extensive lakes of Kashmír. It is about ten inches long and one and a half inch in diameter.

38, *Mongah trakas duchih kátsah?*

Gámah shahrah dorih kátsah?

Andharishi korih kátsah?

How many half-grains are there in one *trak* of *mong*?

How many streets are there in the villages and cities?

How many virgins are there?

ANS. *Sitárah*, the stars (i. e., they cannot be numbered).

Mong, *Phaseolus maz* or *Radiatus*.

Trak, vide post No. 88.

Dúr is a street without shops.

B

39, *Dayih sanz Dayiygat ;*
Zalari sanz chhēh sāj ;
Mājih sēwān gubur tah
Gubaras sēwān māj.

(It is) the work of God ;
 It is a spider's web ;
 The mother gives birth to a son,
 And the son gives birth to a mother.

Ans. *Al*, a pumpkin.

The pumpkin is a very favourite culinary vegetable with the Kashmírís and all orientals. Its stems twine and intertwine all over the place where it grows. *Vide cucurbitacæ* in any botanical dictionary for a full description.

40, *Saras andar nárah-ťáki haná.*
 A little plate of fire in the lake.

Ans. *Pamposh*, the lotus.

41, *Wuzalis gánas chhati kachih-púti.*
 White lambs in a stall.

Ans. *Asas andar dand*, the teeth in the mouth.

Gán is the underground floor of the house, where the kine, etc. are sometimes housed.

Kachih-pút is old Kashmírí, and almost obsolete now,—the present words for lambs being *chirrakat* and *chirr*.

42, *Lam tal tham tsor.*
 Four pillars under a heap (of earth).

Ans. *Gov hanzah babah tsor*, a cow's four teats. Cf. No. 78.

43, *Sari, sari áyēkhai, Padmání, ratit dyutmai dab.*

O Padmán, you came by way of the lake, and I laid hold of you and threw you down.

Ans. *Khēni kaḍani*, to blow one's nose (native fashion). *Vide* Nos. 63 and 138.

44, *Chíst ún jánwar (or jánwár) ḍijih ḍijah ;*
Andar chhus máz tai něbar aḍijah ?

What is that animal (that can be tossed) up and down ;
 Inside it is flesh and outside bones ?

Ans. *Thúl*, an egg.

45, *Máji chhak rántas tah shuri dívatáh.*

The mother is a devil and the children are gods.

Ans. *Guláb posh*, a rose bush (in bloom).

46, *Laṭih mikrás kas ?*

Haṭih mukhtahár kas ?

Shan rētan ráj kas ?

Who has a tail (like) a pair of scissors ?

Who has a necklace on her throat ?

Who has rule for six months (only) ?

Ans. *Katij*, a swallow.

The swallow generally arrives in the valley about the beginning of April and remains for six months. Its throat is a deep reddish-brown and has a ring of dark blue round it. The lateral tail feathers are very long and give a remarkable, forked appearance to the tail. Cf. No. 54.

47, *Uṭhin laḍ májih záyih shírín dání kúr ;*

Shírín dání májih záyih uṭhin laḍ kúr ;

A sweet girl was born to a twisted (or crooked) mother ;

A twisted (or crooked) girl was born to a sweet mother.

Ans. *Dachhahránṭh*, the vine. Cf. No. 39.

48, *Tsor zangah chhēs tah pakán chhuh nah ;*

Zah kan chhis tah buzán chhuh nah ;

Batah chhis diwán tah khěwán chhuh nah.

It has four legs, and does not walk ;

It has two ears, and does not hear ;

We give it food, and it does not eat.

Ans. *Ṭaṭhul* (or *Ṭaṭhuj*), a large wooden dish out of which Musalmáns eat. It stands on four little wooden legs. Its two handles are the ears.

49, *Sah pakán báli,*

Trah ṭshanit náli.

A tiger walks on the bank (of the river).

And thirty (people) are round (or clinging on to) his neck.

Ans. *Bahats*, a barge (towed up the river).

50, *Shamáas pēth uk-tsurah ;*

Uk-tsáris pēth trah-tsurah ;

Trah-tsáris pēth kanḍi-záláh ;

Kanḍi-zálas pēth Khojih Bábáh ;

A fire-place on a candlestick ;

On this fire-place (another fire-place with) three holes ;

On this three-hole (fire-place is) a hedge of thorns.

On this hedge *Khája Bábá*.

Ans. *A'sas pēṭh nast tah achh zah ; tath pēṭh bumbah ; tah tamih pēṭh kun dastár.* (The body is the candlestick, over which is the mouth) ; over the mouth (are) the nose and two eyes ; over them the eyebrows ; and on top of that the turban.

Kashmíri fire-places are generally made of plastered mud with one, two, four, or six holes on the top to receive the cooking vessels.

- 51, *Yorah gatshán dawán dawán ;*
Torah yiwán lut lut.
 Going from here running running ;
 Coming from there slowly.

Ans. *Nēbar nerun*, to go out, (*hájat-i-bashari*).

- 52, *Hakan hukan ; dahih zangih pakan ; trēh pon ; tah shēh kan.*
 (It makes the sound of) *hakan hukan* ; walks with ten feet ; (has) three fundaments ; and six ears.

Ans. *Dándah júri tah wáyanwol*, a yoke of oxen and their driver.

The plough's creaking, as it passes through the soil, is supposed to say *hakan hukan*.

- 53, *Herih wuth jandah sháh jandah tráwit.*
 The mendicant descended from above, leaving his cloak behind him.
 Ans. *Dún*, a walnut (stripped of its skin.)
 Any one who has seen a ripe walnut fall will understand this riddle.

- 54, *Sarah khatsak sar málah gandit ;*
Dunyá áyak tēhandit kyah ;
Garih dráyak garawol banit ;
Kálachan lājtham panditbái.
 You came up from the lake wearing a necklace on (your) neck ;
 You came wandering (all over) the world ;
 You left your house as the owner :
 In the evening you tried to make me think (or pretended) you were a *panditáni*.

Ans. *Katij*, a swallow.

Vide ante No. 46.

- 55, *Kirkichih dabas nábad wuras ;*
Tamich súrat chhēh ábas pēṭh.
 I will put sugar (instead of grain) under the grain crusher ;
 Its shape is in the water.

Ans. *Ainah* (Pers. *áina*) a mirror.

I cannot explain this riddle, nor any one also whom I have asked.

- 56, *Lará lazam, lará lazam satimis ásmánas pēṭh. Nah dupum dusilas,*
nah dupum chhánas. Pánai karimas hatakbudi khánah.

I built a house, I built a house up in the seventh heaven. I spoke not to a mason, I spoke not to a carpenter. I built it myself (and all the) hundreds of rooms in it.

Ans. *Mánchh gan*, a bee-hive. Cf. No. 60.

Satyum ásmán, the seventh heaven, (*falaku-l-aflák*) the empyrean heaven.

Muhammadans undoubtedly get their tradition of seven heavens from the Talmud. Cf. *Hughes' Notes on Muhammadanism*, pp. 91-95.

The bees generally build their houses high up in the hollows of trees and rocks.

57, *Tshar chham tah bar chham ;*

Rájih sandih bāgh chham ;

Dushálah walit chham ;

Nav lachh mukhtah gandit chham.

I have (something which) is empty, and I have (something which) is full.

I have (something) in the rájá's garden,

I have (something that) wears a shawl,

And I have (something which) is adorned with nine lakhs of pearls.

Ans. *Makáyah waṭ*, Indian-corn.

Below are three variants of the same riddle—

Harí thí

Man bharí thí

Ghane motion se jarí thí

Báhir maidan dhartí par dosálá orhe kharí thí.

Ans. *Khet makki kí.*

Ját district, Eastern Jamná Canal, N. W. P.

Harí thí

Man bharí thí

Sawá lákh motí jarí thí,

Rájáji ke bāgh meṇ, dushálá orhí kharí thí.

Ans. *Bhuttá or makki*

Hindí riddle.

Harí thí, man bharí thí

Lákh motion jarí thí,

Rájáji ke bāgh meṇ jatán khiláři kharí thí.

Ans. *Chhalí.*

Panjábi.

Cf. *Punjab Notes and Queries*, Vol. I, 899, Vol. II, 626 and *Indian Notes and Queries*, Vol. IV, 68.

58, *Baṭh tali t̥salán, laṭ t̥saṭ gáv.*

A cow with its tail cut runs away under the bank.

Ans. *Náv*, a (Kashmíri) boat.

59, *Sheyih trah dárih tah sheyih trah bar chhis,*

Sheyih trah gaz bar panah chhus,

Rájas phirayo rute wásaná,

Tájas pēṭh sonah manah chhus.

It has thirty-six windows and thirty-six doors,

It is thirty-six yards in width.

It was a good thought of the *Rájá*, (lit. turned over a good thought).

On its crown is a maund of gold.

Ans. *Juma mashíd* (*yá baḍ mashíd*) the great mosque in Srinagar city which was commenced by Zainu' l ábadín and finished by Sháh Jahán. It is a very large four-sided building with an open square in the centre. There must be nearly one hundred windows in the place, while there are only four doors; and its width is not thirty-six yards any way—the north and south sides are about 20 yards wide, the east side is sixteen yards and the west 22 yards.

Wásaná is old Kashmíri, not used or generally known now-a-days. *Khiyál* is now used.

The gold on the crown refers to the gilding of the domes of the mosque.

60, *Larah lazam tarahdár ;*

Nah unmas chhán tah nah unmas khár.

I built a splendid house ;

I brought neither a carpenter nor a blacksmith (to help me in building it).

Ans. *Mánchh gan*, a bee-hive. Cf. No. 56.

61, *Alah, alah wáv kas ?*

Bishtuk bayih kas ?

Kánah kánah latah kas ?

Who shakes with the wind ?

Who fears *bishtah* ?

Who receives kicks in his sides ?

Ans. *Kul*, a tree—*bror*, a cat—and *lěwan*, a spade.

Bishtah is an exclamation used to drive away cats.

62, *Akhá pakán tah thakán nah zah ;*

Byákhá bihit tah wuthán nah zah ;

Byákhá wudanih tah bihán nah zah.

One goes on and is never tired ;
 Another sits and never rises ;
 Another stands and never sits.

Ans. *Áb*, water—*zamín*, earth—and *ásmán* (*yá nab*), the firmament.

63, *Machih kaḍit múnih ṭhas.*

Taking it out of a large earthen jar and dashing it against the wall.

Ans. *Kheni kaḍani*, blowing the nose after the native fashion.

If sitting in his house, the ordinary poor Kashmíri will fling the snot against the wall. *Vide* Nos. 43 and 138.

64, *Kurih haná ásam ; duhas ásam phírit thúrit yiwán, kálachan ásam baras tal bihán.*

I have a little girl, by day she wanders hither and thither, at night she sits down by my door.

Ans. *Lúr*, a staff.

65, *Herih kanën khushkah graṭṭah, hukh tah audur melih tath ; Tamí werih álam pherih, pēṭhim tsakuj pherih nah zah.*

Above is a dry mill, dry and wet will meet there ;

For it the world will turn, (but) the upper mill-stone will never turn.

Ans. *Ás*, the mouth.

Its roof is the dry mill,—where dry and wet food meet. The world will turn before the upper jaw will move, *i. e.*, it will never move.

Werih, (for the sake of) is very ancient Kashmíri. *Khátirah* or *bápat* or *kyut* is now used.

66, *Sar hukh zih píntskáni muyih.*

The tank dried up and the *píntskáni* died.

Ans. *Tsong*, a lamp (*díwá* Sansk.); *píntskáni*, (Pers. *Ziwa*.)

All I know about the *píntskáni* is that it is a little bird with extremely small eyes.

67, *Shoni, shoni krandas, Akusuí zandás shurah sás.*

(It makes the noise of) *shoni, shoni*, in a *khilta*.

To one plant there are sixteen thousand seeds.

Ans. *Ganhár*, the *Amaranthus anardana* and *Gangeticus*.

The pearl ashes of this wood are used by washermen for cleaning linen.

68, *Bálah pēṭhah minyimar ush tráwán.*

A hind sheds tears from off a hill.

Ans. *Batah phyárun*, straining rice (out of a pot).

69, *Chízah haná chham ; nah chham zándán apur tarit nah yapur.*

I have a little thing ; it does not know how to go across or to come across.

Ans. *Paliyár*, a hedge.

70, *Wanas khase tabardár ;
Akih akih dage sásá tsate ;
Wanas wále gatakár.*

The woodcutter will go to the copse ;
He will cut down a thousand trees with each stroke ;
And will destroy the jungle.

Ans. *Náid*, a barber. *Vide* Nos. 112 and 129.

71, *Wanas kúns kyah ?*

What is young in the jungle ?

Ans. *Kanahguchh*, a mushroom of which large quantities are to be found in the valley.

Kúns, young in age, in height, and experience.

72, *Wanas zyut kyah ?*

What is old in the jungle ?

Ans. *Duh*, smoke.

Zyut old in age and stature, etc.

73, *Kañ kañ gáso, phirit áso.*

O rustling grass, I have returned with you.

Ans. *Pulahor*, a grass sandal, made from rice-straw (*Oryza sativa*).

The straw is first twisted into a rope, and then interwoven to make a sole, which is fastened on to the foot sandal-wise.

74, *Báyih dapiyo ? bápathar dapiyo ? aurathar dapiyo ? karayo ho tah ho ?*

Shall I call you brother ? Shall I call you nephew ? Shall I call you my husband's other wife's son ? Shall I put you to sleep ?

Ans. Once upon a time there was a king, who died and left his wife and son and daughter helpless. The son, too, being very young could do nothing for a livelihood. However, they managed somehow to eke out an existence. As soon as the son was old enough, he started to try his luck in some other country. But his mother and sister did not know where he had gone. After a time they got anxious about him, and thought they would go in search of him. They travelled to

the same country as he had reached, and where he had been so prospered and behaved himself so wisely, that he had been appointed king. However, they did not know of this. By a striking coincidence they all met, and fell in love with one another; and the king married them both. In course of time the elder of the two bore a son, when it became known that she was the king's own mother and the other woman his sister. Then it was that the other wife took the child up in her arms and spoke to it the above mentioned words.

Ho tah ho, a lullaby.

75, *Muatabar májih chham gásuv zúj.*

My venerable mother has a grass zúj.

Ans. *Pahar*, a cottage with thatch roof.

Zúj is a long piece of cloth worn only by *panditánís*, extending from the crown of the head down to the small of the back.

This would seem to go against my note to No. 4, were it not for the qualifying adjective "venerable."

76, *Uláh karit chílas tsáv,*

Mukhtah mandilah gandit dráv,

Yáni buzuk, "Áv, áv,"

Tán khalkan zúáh tsáv.

Taking God's name it entered upon forty days,

And then came out adorned with a turban of pearls.

When the people heard that it had come,

They got fresh life.

Ans. *Dáni*, rice (in the husks).

Rice is the staple grain of Kashmír. The inhabitants live chiefly upon it. Rice land is regarded as the most valuable of all land. Rice is sown in April and reaped in September. The grain forms and begins to ripen within forty days of sowing.

Uláh (for *Alláh*), the Supreme Being.

Ohilas (for *chihil*), forty.

Mandilah, a *pashmína* turban.

77, *Lará lazam táh bah táh,*

Andar bíþhis gandar káv,

Tim tih bíþhis táh bah táh.

I built a house layer upon layer.

Inside it sat young crows,

They also sat one upon another.

Ans. *Dúngah*, a covert boat for passengers.

The fore-part is left for the passengers. The boat-people live in

the after-part, which is separated and covered with matting. Often three generations together thus pass their lives.

Táh bah táh = Pers. *Tah ba tah*.

78, *Lam tal tham sath*.

Seven pillars under a heap.

Ans. *Honih hanzah babah sath*, the seven nipples of a bitch.
Cf. No. 42.

79, *Másúvis chhánis gásuv raz*.

Your uncle (hanging by) a grass rope.

Ans. *Tolah wor*, the rope and earthenware vessel at the end of the *tol*. *Vide ante*, No. 4.

Mású, mother's sister's husband.

80, *Tatih loi kán, khut ásmán*,

Yëtiñ loi kán, wot Hindústán.

Thence I shot an arrow, (and) it ascended to the sky.

Hence I shot an arrow, (and) it reached Hindústán.

Ans. *Dákuk khat*, a postal letter.

The Kashmíri pandits say

Al Kashmír,

Janat nazír.

They believe it to have been the first paradise in the *mahá-yug*. The Musalmáns, also, regard it as a very holy country.

81, *Nah zah phuṭe* (or *phate*), *nah zah pháṭe*, *wasih sudras tsháñte*.

It will never break, it will never burst, it will swim in the sea.

Ans. *Don*, the stick with which the butter is churned. *Vide ante* Nos. 10 and 31.

Sudr, contraction of *samundar*.

82, *Kuchhiñ haná ásam, tati ásam tsurai khár wátán*.

I had a little *kuṭ*, it held only four *khárwárs*.

Ans. *Dún*, a walnut.

The walnut flourishes in a remarkable manner in the valley. The fruit is cheap and good and largely eaten by the natives. *Dún* is the word for walnuts generally. There are four species, however, each of which is distinguished by a separate name. *Vide Kashmíri Proverbs and Sayings*, p. 229.

Kuṭ, *vide ante* No. 25.

Khár (or *khárwár*) a dry measure containing lbs 192. Its literal meaning is an ass-load (*khár*, an ass. Pers.) Cf. No. 33.

83, *Nīlapal tsakajal; wustah kurih dakah dyut; wasit wut Khanabal.*

A great green stone,—the teacher's daughter pushed it, and it descended and arrived at Khanabal.

ANS. *Khyun*, eating.

The great green stone is the mouthful of food, perhaps cabbage—the teacher's daughter is the tongue, which gave the food a push, and it reached the stomach (*Khanabal*).

Khanabal is the name of a little village, where people disembark for Islámábád, Mártand, etc.

84, *Wanakis dāras dārih tah matsai,
Amritah chhasan katsaiwán,
Wuchh tas zangan páyilah katsai,
Bezawah chhasan natsaiwán.*

The wood of the jungle has rings and bands,
I wet it with the water of life,
Look how many bangles she wears on her feet.
I make the dead to dance.

ANS. *Don*, the stick with which the butter is churned.

Vide ante Nos. 10, 31, 81. This stick has rings, etc., attached to the bottom end.

The "water of life" is the milk. Hindús of the country generally call it *amrita*.

85, *Lará lazam, lará lazam tsandanawe dāraí;
Sār Kashír pēṭh lazmas, totih luts hárui.*
I built a house, I built a house of sandal-wood;
And put all Kashmír on it, yet it was light as a shell.

ANS. *Khat*, a letter.

Kashmíri paper is supposed to resemble sandal-wood in colour;
hence the comparison.

Kashmír is called *Kashír* by the Kashmíri.

86, *Herih wuth akhá,
Buth karit trakhá.*

A (man) descended from above,
Making his face (like) a *trak*.

ANS. *Al*, a pumpkin.

Pumpkins are trained to grow over skeleton houses. When they are ripe they fall.

Trak, a grain measure containing four and three quarter *sers* (full).

87, *Zah batah phali tah ak rasah dām.*
Two grains of rice and a drink of juice.

ANS. *Dachhēh phul*, a grape.

There are several varieties of grape growing in Kashmír. The variety here referred to is called *Husainí dachh*.

Dám = Hindúst. *Ghunṭ*.

- 88, *Akhá bihit bád o hawáwas ;*
Byákhá karán málas ráchh ;
Trëyim pherán tsor kunj álamas ;
Timan tran chhuí kunuí náv.

The first sits in the wind ;

The second takes care of the property ;

The third goes round the four quarters of the world ;

To these three there is only one name, (*i. e.*, the same name).

Ans. *Gánṭh*, an icicle, a string used as a strap, or a kite (the bird of prey).

- 89, *Watih pakán tah káv khanzán.*

Walking by the way and plucking a crow.

Ans. *Dachh khëni*, eating grapes (on the road).

The vine may be seen in some parts of the valley hanging in beautiful festoons about the trees on the wayside in a wild state.

- 90, *Watih pakán tah tsángij tsatán.*

Walking by the way and cutting the *tsángij*.

Ans. *Tsut kheni*, eating bread (on the road).

This refers to the Hindústání *chapáti* (a flat cake).

Tsángij, is a round piece of matting for sitting on.

- 91, *Kurih haná ásam, sui ásam pámas suët batah khëwán.*

I had a litte girl, and she used to eat with me.

Ans. *Wáj*, a ring.

- 92, “*Abah gaṇ gaṇ, babah gaṇ gaṇ, kapar kichih kichih,*” *son sikaḥ bachah sairas dráv.*

(It cries) “*abah gaṇ gaṇ, babah gaṇ gaṇ, kapar kichih kichih*” (and) our Sikh boy goes out for a walk.

Ans. *Yindar*, a spinning-wheel.

The words in inverted commas are supposed to represent the sound the wheel makes when revolving. A Sikh boy is here mentioned because the top and bottom of the *yandartul*, (the little wheel of the spinning-wheel on which the thread being spun is wound) are fastened together with long hair ; and a Sikh boy has long hair.

- 93, *Sah chhuh pakán rogiḥ rogiḥ. Shál chhis raṭit mag. Ak kánahwol, zah kánahwáli gásah tuliav pak.*

A tiger goes by the road side. The jackals lay hold of its mane. One boatman, two boatmen pull it along with blades of grass.

Ans. *Bahatz*, the largest boat with a mat or straw covering used for the carriage of goods.

Kánahwol, lit. the man who holds the *kán*, the *hamatul*, or long pole with which the boat is propelled.

The *blades of grass* refer to the ropes made of plaited twigs and straw.

94, *Kalah tsutui, kalah tsutui; kalas tshanimas tabar.*

Nílah Nágah tresh cheyan, Warah-mulih búzus khabar.

His head is cut off, his head is cut off; I struck at his head with an axe. He drank the water at Níla Nág, and the people heard of it at Bárámúlá.

Ans. *Kalam* (*qalam*) a reed or pen, (used in writing a letter at Níla Nág (or Wernág); which letter was sent to Bárámúlá.)

Reference is made here to the cutting of a reed with a knife to turn it into a pen.

Nílah Nág, or the fountain of blue water, is a celebrated fountain at a little distance from Shahbád in the southern end of the valley. It is generally called Wernág (or Bernág) after the ancient name of the *pargáná* in which it is located.

Warah-mul is the correct name for the town commonly called Bárámúlá, a town at the north-west end of the valley, where visitors change horses and coolies for the boats on their way into Kashmír. V, W, and B, are used indiscriminately by the uneducated, as among the Gascons, Spaniards and negroes.

95, *Shan rētan duh dahá tah shan rētan nah kinh.*

For six months smoke and for six months nothing.

Ans. *Hammám*, a hot bath.

Kashmírís only use the *hammám* for six months during the cold weather.

96. *Manz maidán harámgashtá,*

Wudih dit nárah tashtá.

An adulteress in an open field,

With a basin of fire on her head.

Ans. *Jajír*, a smoking pipe.

The *jajír* is compared to an adulteress because it is bandied about from one man to another. Everybody can take a whiff from it.

Wud, the crown of the head; hence *wudih dyun*, to put on the crown of the head.

Tasht or *tast*, a shallow basin of brass, etc.

97, *Aurah wuth pandit treh dintáni gandit.*

A pandit descended thence with three girdles round him.

Ans. *Zin bor*, a bundle of wood.

In Kashmír the term *pandit* does not necessarily mean a learned bráhmaṇ. All Kashmíri Hindús, on the assumption that they all belong to the bráhmaṇ caste, are called pandits.

Mention is here made of a pandit, because in former years when this riddle was invented, pandits only among the male inhabitants of the valley wore girdles like the Tibetans and Dárd of the present day. They gave up the custom about five years ago.

98, *Nílah palah talah gunasá dráye,*

Lach lokah mārīt bēyih túri tsáye.

A snake came out from under a green stone,

And (after) killing thousands of people went back again.

Ans. *Shamsher*, a sword.

Gunas or *af'i* (ὀφίς), is said to be very poisonous. It is a round-headed, short, thick snake, and is black on the back, and yellowish on the belly. Various accounts are given of its length. Elmslie says, "a foot and a half," Vigne says, "about a yard long." The *gunas* is said to be numerous in the *Lár pargáná*.

99, *Guḍah xái buh tah máj, adah xáv bab,*

Doh pañshēh dab gav xáv buḍi bab.

First I and my mother were born, and then father.

(After that) for five days nothing happened, (when) grandfather was born.

Ans. *Kapasi kul*, the cotton plant.

Gossipeum herbaceum, the common Indian cotton plant rises in Kashmír to nearly a foot and a half in height during the first year of growth. It is a pretty little plant. Its flowers are a bright yellow; each petal being marked with a purple spot near the base. The flower is succeeded by a fruit, which gradually becomes dry and then bursts into three or four valves, when the cotton-wool is seen issuing from it in all directions. The cotton is generally white.

100, *Dúr darakhtan sangarmálan,*

Kus hēkih lálān mul karit?

Trees upon the range of hills in the distance.

Who can say (lit. make) the price of rubies?

Ans. *Kong*, saffron which is grown in large quantities on the big, flat plateau in the neighbourhood of Pámpúr, about eight miles from

Srínagar. It is very expensive—about a rupee is given for a rupee's weight. The flowers of the *Crocus sativus* are of a red colour, like rubies.

101, *Aubasih wolum baubasih raṭit; ditum barit.*

Měh dup, "Phuṭum." Torah khutum, Sháh Totah zan.

I pulled it down from above with a rope: I dashed it (into the water). I said (to myself) "It is drowned." (But) it rose thence like a king parrot (meaning nicely).

Ans. *Tolah wor.* The earthenware vessel at the end of the *tol*, vide description, ante No. 4.

Aubasih, above, and *baubasih*, a rope are old Kashmíri. *Hërih pëṭh* and *raz* are now always used.

102, *Yáni zāv táni khut kání pëṭh.*

When born it immediately climbed to the upper storey.

Ans. *Duh*, smoke.

The general plan of a Kashmíri house is:—First a ground floor, in which are two chambers with the small hall of the house. Then the second floor with three rooms. And over that the floor under the roof, generally consisting of one long chamber, where people usually sit during the summer, but which is used as a loft, for the storing of grain, wood, etc. during the winter. The latter is the *kání* (or *kanëni*).

103, *Tal talé taláv khanán,*

Pádsháh garas lúṭ karán.

(Apparently) digging a very deep well,

(But really) robbing the king's house.

Ans. *Gagur*, a rat.

This is also a Kashmíri proverb and quoted concerning a traitor. Cf. *Kashmíri Proverbs and Sayings*, p. 209.

104, *Mumut zindas thaph karit.*

A dead man leading the living.

Ans. *Gudámih gandit push*, a beast held by a tether.

105, *Khyun, chun, tah trukun;*

Gov kyut khurák, tah wárih kyut wawun.

(Something) to eat, to drink, and to gnaw;

Food for the cow, and something to sow in the garden.

Ans. *Hëndawënd*, a water-melon.

There is an amusing Kashmíri story, too long to repeat here, in which a foolish son is ordered by his father to go and get five things,

something to eat, to drink, to gnaw, to feed the cow with, and to sow in the garden; and the boy advised by a clever girl brings back a water-melon. Cf. *Madanakámarájankadai* (*The Dravidian Nights*), p. 63. for a similar incident.

Wár a garden—generally used for vegetable gardens.

106, *Ati chhú' tah raṭun.*

It is in your hand,—catch it.

ANS. *Tshái*, a shadow.

107, Four men went out in a boat and gave two *sers* of rice to the boatwoman to cook for them. The boatwoman began to cook the rice.

One of the party said:—*Káko, hár má ablahan tai karih, i. e.*, O father, take care that the starling does not get the better of the fools—meaning, See that the woman does not eat any of the rice.

Whereupon another of the party said:—*Brak tont karimas tah kor kun pai karih? i. e.*, I have broken its bill. What can she do now?—meaning, I have got my eye on her, etc.

Then another said:—*Sháh wot dali manzi. Hánz hēt hai karih, i. e.*, The king has reached the middle of the lake, and will run about with the boatmen—meaning, The rice is ready for straining. Now the woman will let fall some of it.

On which the last of the party said:—*Pētas khumáras, "mēh wai." Tsēh kyah karih.* I will pretend that I have got a drunken headache (and ask her to give) it to me. What can she do to you?

Kák is a term implying intense respect for the person thus addressed, and is common both to the Musalmáns and Hindús. A son will thus address his father; the younger members of a family will thus address their eldest brother; and any very respected person outside the family may thus sometimes be addressed. But the father only is called simply *kák*. I find *kákká* is the Muhammadan Singhalese word for "elder brother," and *cáccá* for "father's younger brother." The latter word is also in use in Southern India. *Kákká* is also used by the Malays of Ceylon for "elder brother." I cannot trace the origin of the words. In Telugu *kákká* means "father's brother," cf. also Ceylon A. S. *Journal* 1867—1870, p. 11.

Khumár, sickness, headache &c., the effects of drink. Rice-water is often given to alleviate sickness arising from intoxication.

108, *Lējan wuhan thán wuh.*

Twenty lids to twenty pots.

ANS. *Wuh nam*, the twenty nails on a man's hands and feet.

109, *Chhatis baṭhis krahuni kāv*

Timai karán táv táv.

Black crows on a white bank,
They are saying, "caw, caw."

Ans. *Kágazas pēṭh lēkhun*, writing on paper.

The paper is white, the words written thereon are black. The rustling of the paper, as you take it up to read it, is supposed to be the sounds of the words (written on it) speaking to you.

110, *Athav nah tai; khorav nah tai;*

Zorav suētin pakán chhuh.

Neither with hands, nor with feet,
(But) by its power it goes on.

Ans. *Saruph*, a snake.

111, *Sundarí phujkai wuganēn bālan,*

Wah wah mushkár trāwán chhēk,

Zah thah khēwán, ak thah trāwán,

Tsurim thah shama zālán chhēk.

O Sundarí, you flowered on a high hill;

Well! Well! you are leaving scent behind you;

Two portions you eat, and one portion you throw away

(And) the fourth portion you burn in your lamp.

Ans. *Tser*, an apricot.

The oil expressed from apricots is called *khāli tīl*. Not much of it is used in the valley. Oil is also expressed from mustard, almonds, walnuts, and linseed.

Sundarí, a proper name (from the Sanskrit).

112, *Tshutis wanas guṭil tsāv,*

Tsaṭit kurnas krāv.

A sawyer went into a copse (and) cut and gathered some wood.

Ans. *Mas kúsun*, to cut the hair. Vide Nos. 70 and 129.

113, *Herih wuṭṭe haṭ,*

Pharhang raṭ.

A bit of wood descended from above,

In a strong grasp of the hand.

Ans. *Kangani dini*, combing the hair.

Pharangí is a corruption of the Persian *farangí*. It here means the hand. Anything strong and capable is sometimes called *pharangí* in Kashmír.

Kashmírí combs are generally made of wood.

T

114, *Apárik taram khaṅkah buḍá sahanīh ditsanam tshálah,*
Wuthit tah raṭanas nálah.

From that side an old woman, speaking through her nose, ran at me like a tigress, and jumped on me and held me to her breast.

ANS. *Nindar*, sleep.

115, *Pak patṣis, daph (or dap) shurēn, boz pánas, wuchh mēh kun,*

Go to the guest, speak to the children, listen to yourself, and look at me.

ANS. A man had cooked a sheep's head and legs for himself, wife, and children, and had just served them up, when a stranger came in. The wife looked at her husband to know whether she was to offer their guest any of the savoury food. The husband replied in the above words, which mean—Give the legs to the guest, the tongue to the children, keep the ears yourself, and give me the eyes.

116, *Tsaṭit rang kat ?*

Raṭit mul kat ?

What has colour on being cut ?

What has value on being laid hold of ?

ANS. *Hēndawēnd tah mukhtah*, a water-melon and a pearl.

117, *Gáṭuj kurīh han poṭ wētsahnán.*

The little girl is teasing out the silk.

ANS. *Kangani*, a woman's comb.

118, *Babo pyos, Májai pyos,*

Pyos nah pyos wutsh hai khyos.

O Father, I fell down, O Mother, I fell down,

And I had hardly fallen down, when a calf ate me.

ANS. *Peomut panah-barg*, (Skr. *parṇa-varga*), a fallen leaf.

119, *Mut tsul put dārih,*

Kulai hēt aṭahbārih.

The mad fellow escaped by the back window,

Taking his wife on his back.

ANS. *Duh*, smoke.

120, *Langi guri lat tráv,*

Mukhtah gav chhángare.

A one-legged (lit. a lame) horse kicked,
And pearls were scattered.

Ans. *Muhilih suēti munun*, to pound with a pestle.

Chhángare is very old Kashmíri. Now-a-days the words *chhēka-ranah yun*, *pareshán gatshun* and *chhakunah yun*, are used.

121, *Wanas lēvih kus ?*

Who will wash the jungle ?

Ans. *Rúd yá shín*, rain or snow.

122, *Wanas đuvih kus ?*

Who will sweep the jungle ?

Ans. *Wáv*, the wind.

123, *Pěwán chhuh mohá zan ;*

Samán chhuh kohá zan ;

Tsalán chhuh tsúra zan ;

It falls like a musquito ;

Collects together like a great hill ;

(And) runs away like a thief.

Ans. *Shín*, snow.

124, *Navih lējih gadi sat.*

A new pot with seven holes in it.

Ans. *Buth yá kalah*, the face (which is likened to a new pot, because it is clean).

125, *Guris pěth hust.*

An elephant on a horse.

Ans. *Khráviḥ pěth mahnyuv*, a man walking in pattens.

I have heard something like this in Persian :—

Chíst án chíst dar jahán bisyár,

Fíl rá dídam o bar asp sawár.

126, *Huti yut.*

(Going) hither and thither.

Ans. *Yēni yeruni*, sorting the warp.

127, *Hul gandit batich natsán.*

Tightening her girdle the duck dances.

Ans. *Pruts*, a little apparatus forming part of the spinning-wheel and intended to receive the thread.

This is also a saying, cited against a woman, who wishing to quarrel, goes and unites in a "row" close by. *Kashmíri* women have terrible tongues and most shrill voices. At the time of quarrelling they screech, shout, and dance till they are too hoarse and too tired to go on.

- 128, *Záme, zuse, punde, ase ;*
Nēt sanán karih tirthan,
Waríh waryas nunuí áse ;
Nishih chhuí tah parzantan ;
 He will yawn, cough, sneeze, and laugh ;
 He always bathes at the sacred places ;
 Year in and year out he will remain naked ;
 He is near to you, recognise him.

ANS. *Buth*, the face.

- 129, *Ávah maháráj sávah jangas tulunávanas gaṭakár.*
 The *maháráj* came and entered into the fight and destroyed (them).
 ANS. *Mas kásun*, to shave the head.
Gaṭakár tulunáwun, lit. to cause darkness to arise.
Vide Nos. 70 and 112.

- 130, *Gugusi gugusi gugáliye gajih tih gugus kaḍ,*
Bah (or buh) nai kaḍai rindáliye atih chhuh bihit ṭhag.
 Be careful, O woman, mind and take it out of the oven.
 I will not take it out, O woman, (because) a robber is sitting there.
 ANS. *Zanánah jorá ásaḥ, yimav tsuchiḥ ásaḥ karit, gajih manz thavimatsah. Tamih waktah wot timan nish ak begánah. Akih zanániḥ dup bēyis kun titai páṭh, yuth nah zih puts bozih, zih tsuchiḥ kaḍ gajih manzah. Tami dyutus jawáb, zih buh kaḍah nah, tikiázih yih mahnyuv chhuh atiti.*

There were two women who had made some bread and put it in the oven. At that time a stranger came to them. One woman said to the other in such a way that their guest might not understand, "Take the bread out of the oven." The (other) woman replied, "I will not take it out, because there is a man there."

Gugusi, gugusi, gugáliye, rindáliye, are words merely made up for the occasion in order to deceive the stranger.

I protested against including the above in this little collection ; but everybody, that I asked, declared it was a riddle, so I have put it in.

- 131, *Áyeyas tah gayeyas ;*
Kukú lanjih becheyas ;
Mudur ásas tah kut gayas ?

I came and I went ;
 I sat on many branches ;
 I was sweet—and where did I go ?

ANS. *Nindar*, sleep.

Kukú is old Kashmíri. *Wáryah*, *sěthah*, are now used.

132, *Anzinih hande nágarádo, anzinih kuḍanai pawo ;*
Ohháni guruk nah, králi thuruk nah ; pánai byutuk suwo.
 O spring of the goose, the goose made its way to you ;
 No carpenter cut it, no potter formed it ; but you of yourself
 became hardened (lit. sat hard).

ANS. *Tulah-katur*, ice on surface of water.

133, *Hápat kándur ; breṭh pandit ; talim poni hyur khasán ; breri bráhm-*
man ; gagar sut ; káshuri párimi ; shál gáḍah-hánz ; thapal sarráf.
 Bears (are) bakers ; stupid people (are) pandits ; the lower waters
 flow up ; cats (are) bráhmans ; rats (are) tailors ; Kashmírís (are)
 Panjábís ; jackals (are) fishermen ; usurpers (are) bankers.

ANS. *Purshiyár*, the name of a *ghát* in Srínagar city just
 below the second bridge.

A man was going to a village, when he was met by another man,
 who asked him where he was going and whence he had come. He
 replied as above that he had come from the place where bears were
 bakers, etc., etc.

134, *Khatís andar máz kúchih haná.*

A little piece of flesh in the cupboard.

ANS. *Zyav tah ás*, the tongue in the mouth.

Khat is a small cupboard let into the wall, wherein Kashmírís
 generally store rice, milk, etc., to preserve them from rats and cats.

135, *Bálas pēṭh kálah saruph, laṭ tah kár milawit,*
Aurah áyas Zuhrah Khotan laṭ nínas gilawit.

A black snake on a hill with its tail and neck together, (lit. making
 its tail and neck to meet).

Zuhrah Khotan came over and wrenched off its tail.

ANS. *Kuluph*, a padlock.

136, *Ṭsor chhis rabis mandán ; ṭsor chhis khandam ṭúri ; zah chhis chard-*
gánah ; zah chhis tír-andázah ; ak chhus morchhalah karán.

She treads the mud with four ; four are dishes of sweets ; two are
 lamps ; two are archers ; and one fans her.

ANS. *Gáv*, a cow's feet, teats, eyes, horns, and tail.

137, *Apárih bál doṭ pēwán* ;

Yapárih bál shín pēwán.

On that side of the hill hailstones are falling ;

On this side of the hill snow is falling.

Ans. *Káḍi yindar*, a cotton-carder.

138, *Yak mashíde do darwázah* ;

Āo miyán tráo poṭásah.

One mosque (with) two doors ;

Come, sir, and bang on it.

Ans. *Khani kaḍuni*, to blow one's nose, (native fashion).

Vide Nos. 43 and 63.

139, *Soyih tal poyih lěj.*

A potfull of rice under a nettle.

Ans. *Kukarih hanz púti khej*, a hen with her brood.

140, *Sundará díṭham-dud kamáni* ;

Nah marih shistarah nah marih nári.

I saw a beautiful woman—an arch of smoke ;

She will not die by iron, she will not die by fire.

Ans. *Duh*, smoke.

Notes on a Donative Inscription of Vidyádhara Bhanja, belonging to C. T. METCALFE, ESQ., Commissioner of the Orissa Division. (With a Plate.)
—By RÁJENDRALÁLA MITRA, LL. D., C. I. E.

The muniment is inscribed on three plates of copper, each measuring $6 \times 3\frac{1}{2}$ inches, the thickness being about one-tenth of an inch. The plates are held together by a stout copper ring surmounted by a cast copper seal bearing in relief the name of the donor and an effigy of a lion *couchant guardant*. The plates are of cast metal, roughly hammered, and having all round a slightly raised edge. This edging is designed to prevent injury to the record by friction. The record is engraved on the second face of the first plate, and on both faces of the other two plates, each side comprising 7 to 8 lines of matter. On the first side of the first plate there are indications of letters traced with a steel-pointed style and afterwards smudged. Such tracings are also noticeable on the other plates, and they suggest to me the idea of the plates